

UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XVIII.]

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AN exchange says that the Sunday-school system is only twenty-five years old in Sweden and still there are 200,000 children and 10,000 teachers in the Swedish Sunday-schools. What a measureless opportunity for doing a work too seldom undertaken by these organizations, viz., grounding theology, reason and religion in morals.

MISS AMELIA B. EDWARDS, of novel-writing fame, is the first woman to receive the degree of LL.D. at the hand of an American college, which was given her by Smith's College, and to this Bethany College, Topeka, Kansas, has added the title Ph.D. Her article in the October *Harper* on "Egyptian Explorers" shows her capability of doing something other than writing stories.

A LARGE New York tobacco manufacturer is credited with the saying, that an "appalling amount of valerian and opium is used in the manufacture of cigarettes", and that "arsenical preparations are used in bleaching cigarette papers". It is not necessary to go to a New York manufacturer to know how rapidly the use of these seductive narcotics is spreading among boys of tenderest years and most reputable rearing.

MANY of our readers will welcome the word on Unity Clubs in this week's paper from an Eastern co-worker, all the more, perhaps, because his point of view is different from our own. We in the West have become so accustomed to regarding these clubs as purely classes for study, that it is a novel idea to think of them as covering the entire working side (what is the other side?) of the church. Our own provincial ideas of Unity Clubs are well set forth in a pamphlet by Mrs. Marean, just published from this office, which describes the actual and ideal

clubs as they exist or may exist, not only in every church, but in every scattered group of thinking friends where there is no church. Mr. Rich's many-wheeled mechanism will often be found practicable, too, but our friends at the outposts must not be discouraged from beginning with something smaller. K.

HE who believes that life is balanced in law, bathed in beauty, that we live in an ordered universe, that there is a purpose in everything, power in every place, worth everywhere, believes in God. To feel this is the beginning of piety. To live it out is holiness, is to belong to that true church of God where reverence is the accepted credential, right doing its test of membership and holy living its evidence of right thinking.

ONE of the interesting occasions at Saratoga was the presentation of Enoch Pratt, the founder of the great Free Library at Baltimore, the greatest single benefaction known, amounting, we believe, to a value of considerably over a million dollars. He was present as a delegate from the Unitarian church at Baltimore, was enthusiastically received, and modestly spoke of the joy as well as wisdom of a man's administering his estate while it was yet his own.

THE first of the autumnal State Conferences in the West this year will be that of the Illinois State Conference, which is to be held in All Souls Church, Chicago, October 12-14. The programme will be enriched by the dedication of the new church and the recognition of the semi-centennial of Unitarianism in the state. In addition to the usual invitation of the Conference, All Souls Church extends a hearty invitation to all friends, particularly those who have helped realize this ideal of a church home.

THE idea that literary study is one of the secular concerns of life receives rebuke every time a sincere thinker discovers, for instance, a beautiful book. Indeed, it is one of the errors to which incalculable harm may be attributed, that religion is taken away from so many of the avenues of human energy. The strong sympathetic element that induces in us the study of our relations to each other and to the infinite power is the one factor which can transfuse literature, science, social life with the purity without which it loses all sacredness. H. L. T.

THE first number of Mr. Savage's sermon for the current year appears as usual under the name of *Unity Pulpit*, dated September 24. Subject, "From Pisgah's Top". These sermons are among the staples of our missionary tools, indispensable to the post-office mission workers, hence we gladly give room to the following from a note of the publisher accompanying the first number. "Between four and five hundred weekly copies were given away last year for missionary work. Some hundreds more were called for, but could not be supplied for lack of means. Any one willing to help in this may send his contribution, in payment for one or more copies, to the publisher. Will not all who believe in these sermons, and who think that their wider distribution would do good, use

their own personal influence in making them known to a still wider circle of readers?" Sent to single subscribers for \$1.50 a year. Geo. H. Ellis, publisher, 141 Franklin street, Boston.

THE NATIONAL UNITARIAN CONFERENCE.

Our readers probably observed that all the editorial hands were away last week. We were doing duty at Saratoga. Leaving Chicago on Sunday afternoon, in company with ten or a dozen other delegates, we arrived at Saratoga on Monday evening at six o'clock, to find the capacious United States hotel already full, and most of the minor houses crowded, so that delegates who had not secured quarters beforehand were compelled to "look around" considerably. On Monday evening the large Methodist church, which has a capacity of some 1,600 seats, was filled to its utmost limits, many standing throughout the entire service to listen to Mr. Chadwick's opening sermon on the Divine Sufficiency. The next morning at ten o'clock the Conference was organized, with Chief Justice Miller, of Washington, in the chair, and the programme, which has been previously published in these columns, running through four days and five nights, was carried out with but two absentees and one holy interruption. Mrs. Barrows was to speak of our opportunities in India, but was detained at home by sickness, and Professor McAlister, of Philadelphia, who was to speak on religious education in the public schools, was unable to be present. The papers by Mr. Thayer and Mr. Learned were interfered with while the Conference discharged its fraternal obligation to the stricken church at Charleston, by subscribing upward of \$11,000 in about an hour to rebuild our venerable church at this place, which was practically destroyed by the earthquake. Our space forbids the extended notice which this meeting deserves, and we must refer our readers for anything like an adequate report to the ampler columns of our eastern contemporary, the *Christian Register*, and the full proceedings, which will be eventually published in pamphlet form for gratuitous distribution by the American Unitarian Association. The best we can do is to speak briefly of some of the most interesting phases of this Conference.

FELLOWSHIPING.

This is an ever increasing delight of these biennial Conferences. It was estimated by the committee on credentials that about 2,200 people were in attendance, and while an overwhelming majority, of course, came from Massachusetts, yet the representation was literally national. There were representatives from California and Maine, from Louisiana and Canada, and the greetings of distant friends and the fellowship which drew remote workers and isolated missionaries into the genial currents that constantly flowed through the capacious parlor of the United States hotel was something inspiring to behold and delightful to enjoy. So real was this communion of hearts, so absolute was this fellowship of the spirit, that it soon made it impossible to divide a company knit together by such strong heart-ties on any doctrinal question or theoretic thought-lines. A schismatic motion that might have been received with favor in some quarters in the earlier hours of the Conference became more and more impossible and intolerable as the delightful hours of helpful fellowship and religious fraternity hurried all too swiftly by.

THINKING.

The programme was formed on the right plan. The great and fitting topics were first selected, and then assigned to those most competent to speak upon the subjects, so that the papers represented much of the ability and authority that go with specialists. The papers on labor and temperance and religious education lifted these topics into the realm of religion, while the more distinctively religious thought discussions by Messrs. Savage, Simmons,

Calthrop and the opening sermon by Mr. Chadwick showed how safe the eternal sanctities are in the hands of free inquiry in the face of the boldest scientific methods. God, Immortality and the Christian tradition and inheritance are the cherished themes and inspiring objects toward which the best of modern culture is ever tending.

THE MISSIONARY SPIRIT.

The fraternal quality of the Conference was not limited to the social heartiness among those present, but was evinced in its earnest interest in all outside claims. When the story of the Charleston church was told, the hour and a half in which the Conference raised upward of \$11,000 was one of the most enthusiastic and enjoyable occasions of the week, and on Thursday morning, when Frederic Hugenholz, friend and pupil of Professor Kuenen, of Leyden, told of his work among the Hollanders at Grand Rapids, of how in eight months they had gathered a congregation of two hundred members, secured a lot and provided for \$3,000 toward building a house, but were in trouble for the last \$1,000 that would make the movement an assured success, the Conference made a play spell of raising it, which was accomplished in a few minutes, mostly in the shape of \$10 pledges from individuals. None the less sympathetic was the Conference when General Marshall pleaded for the educational mission among the Crow Indians, or Booker T. Washington, president of the Tuskegee Normal school, Alabama, pleaded for the wiser and higher education of the colored race, of which he was himself an accomplished representative, or Rev. A. D. Mayo for his ministry at large for southern education, or when Mr. Barrows told the story of the lamented Dall's work in India and moved that future work in that country be carried on through the Brahmo Somaj. It is not necessary to say that at such a conference the interest in its own direct missionary work was most manifest. The reports of Mr. Effinger as secretary of the Western Conference, the admirable study of the state work by Mr. Forbush, Rev. H. N. Brown's exhibit of the wise and economic administration of the Loan Building Fund, as well as the story of the A. U. A. and its new home, held the attention of the Conference in such a way as to witness to the growing intentions of the Unitarians to make their place good among the workers.

THEOLOGICAL ANXIETIES.

We have indicated above the main phases that made this conference a noble, inspiring and memorable one; a conference devout, earnest, self-sacrificing and united. But in addition to this there was an intense undercurrent of anxiety and theological concern among many of the delegates, caused by the too much advertised and too little understood "Issue in the West." Very many of those who were alarmed at what they considered to be an irreligious tendency were very anxious to precipitate a debate on the Conference and induce it to take some action which would increase the schismatic movement, if such exists, or to create one if there is none already. Over and over again, in committee room and side caucus, was the matter discussed and debate urged, but in every case the higher wisdom prevailed, and the hospitality and dignity of the Conference remained untouched. Two things became most apparent in these side discussions, viz.: 1. The Conference was not prepared to vote upon a question it so little understood. 2. That it had no disposition to try to divide those who held so much in common, whom the spirit held in close fraternity. It had no interest in an attempt to put apart those whom God had joined together. It would not manufacture arbitrary lines of cleavage. All this agitation impressed us with the fact that there is much work for our pulpit yet to do in the way of educating, but that our Unitarian body, as a whole, has, so far, been instructed in the law of liberty; that it is not likely to forget that "the letter killeth but the spirit giveth life"; and so we come back to our work greatly encouraged, more persuaded than ever that that cannot be settled by debate which is exclusively and nobly a life problem; time and not logic will

settle whatever questions there may be at issue. The demand is for more work, not more debate. Let each do his own work, in his own way, without attempting to put checks or interferences in the way of a brother; then all will be instructed in the way of the Lord—which is the way of holiness.

After such a meeting as that held at Saratoga it is hard to imagine anything more commanding than truth-seeking, more authoritative than righteousness or safer than love, all of which are of God, and tend to God—the verity of verities, to which the entire Conference was a noble offering, and an unanswerable testimony.

Contributed Articles.

IMMORTAL.

Oh! the years of this life they are few,
But song, it shall never grow old,
And the love-lighted eyes of a love-lighted face
Can never grow silent nor cold.

Joy flashes his pinions above,
Then is lost in the far, upper air,
But friendship's a torch that can never grow dim,
And it lighteth the gloom of despair.

We are moved by the vastness of things,
And would clutch, like the flower, at the sod,
Yet immortal we stand on eternity's verge,
To be borne to the bosom of God.

A. M. G.

JAMES AND LUCRETIA MOTT'S LIFE AND LETTERS.*

We cannot do better than to encourage the reading of biography in our Sunday-schools; and the lives of good women present a very attractive list in this department. The number at any time who will freely choose biographies to works of imagination is small. But the few who make this choice are the hope of the future church. They are earnest young people who are seeking, amid the real experiences of those who have toiled and struggled and waited and won something noble and great at length, how to order their own lives.

Do parents realize how much they as well as their daughters have to learn, from such individual histories as are associated with the names of Anna Letitia Barbauld, Mary Somerville, Anna Jameson, Charlotte Brontë, Mary Carpenter, Lydia Maria Child, and Lucretia Mott? These are but a specimen, to be sure; other types might be preferred. But each of these has its fine lesson of trial and self-consecration and triumph. There is something resolute, tonic and stimulating; something to lift one out of the melancholy humdrum and aimlessness and frivolity that besets so many undisciplined or decaying minds.

Lucretia Mott, however, has an interest for us as Unitarians. She was born on the island of Nantucket, Jan. 3, 1793, of a Quaker family, and died a Quaker at "Roadside", near Philadelphia, Nov. 11, 1880. She and her husband are identified with that movement among the Friends led by Elias Hicks. It was a new fidelity to conscience, costing anguish and sorrow, separating families and religious societies. The Quakers were not agreed on the question of slavery—as to whether religion had anything to do with it. But Elias Hicks had no doubt as to what was his duty. It was an evil to be destroyed. Neither rice nor sugar was to be eaten, nor cotton worn if the product of "unrequited toil". And soon (in 1830) James Mott, with the hearty endorsement of his wife, Lucretia, gave up a lucrative business in southern cotton, not knowing what

he should do, leading to great hardship, because he would not deal in "slave goods".

At the meeting of the American Antislavery Society in 1833, she rose and said, while some were favoring delay in action, "Right principles are stronger than great names. If our principles are right, why should we be cowards? Why should we wait for those who never have had any courage to maintain the inalienable rights of the slave?"

This marks the woman throughout. As a friend wrote of her, the question never was "What is policy? What will folks say?" but "what is right? what do abstract truth and justice require?" And so when she was suspected of unsoundness in orthodoxy and subjected to great odium, she was equal to the emergency. Of the Hicksites, the other side were constantly saying, "They are very bad, very bad: they in fact believe in nothing."

James Mott wrote to his orthodox mother, "Had we as a society been more concerned to do the things that were manifested, it is not likely there would be so much animosity and bitter reviling as is now sorrowfully the case." And Lucretia said in 1841, "I am almost sick of religious societies, seeing that our nature is to bark and bite." She was charged with Unitarianism, and her often declared interest in the writings of Channing and "that holy book" of Blanco White, and her intimate relations with William H. Furness, Samuel J. May and Theodore Parker, left no doubt of the liberality of her religious views. Once she was called to account for saying "Men are to be judged by likeness to Christ rather than by their notions of Christ." Her critic was taken aback when she quietly remarked that these words were a quotation from William Penn.

Some thought the whole controversy between orthodox and Hicksites but a war of words. "For the short distance which you propose to move it seems scarcely worth while to get up", said one acquaintance who refused to secede. Even among the undoubtedly orthodox there sprang up a division between the Wilburites and the Gurneyites. "One party say sanctification comes before justification; the other, justification comes before sanctification." But Lucretia Mott saw in the new movement the larger liberty and the higher truth, and that for her was enough to enlist her allegiance. She preferred to walk in "the way called heresy" and was not troubled. "Call me a radical of the radicals", she said. "Our stability and usefulness as a society depend, not so much on the opinions of us, as on our strict adherence to our cardinal doctrine of the sufficiency of the 'light within' and the righteousness without." "We urge 'manifested duty' as the means of acceptance with the searcher of hearts. This is old-fashioned Quaker doctrine: 'neither is there salvation in any other'."

She was much interested in the work of Theodore Parker among the Unitarians. What she wrote of Blanco White's "Life" would have applied to him: "It is more anti-sectarian than Unitarians can bear, and more religious or devotional than Infidels would respond to." In a letter abroad she said of the South Boston Sermon: "It created a great stir in New England, and led some of the old Unitarians to tremble for their reputation as Christians. The Orthodox were out upon them in all quarters; which led some of them to issue their disclaimers."

The first speech made by a woman before any public assembly of Unitarians in this country was probably made by Lucretia Mott. It was at the Autumnal Convention held in Philadelphia in October, 1846. Rev. Mr. Furness had moved that she be invited to take a seat in the convention with leave to speak, which was carried without opposition. It is needless to say that the motion, and also the speech which followed, were deemed, by outsiders at least, a great innovation.

We shall find that the thought of her address is quite up to the thought of Unitarians who have enjoyed forty years since then of the brightest light of our remarkable century. "Be not afraid (she said) of the reputation of infidels, or the opprobrium of the religious world. We must be willing to be severed from it if necessary. And our fruits, and not

* Edited by their granddaughter, Anna Davis Hallowell. Boston: Houghton, Mifflin & Co. \$2.00.

our opinions, will finally judge us. There is but one criterion of judgment; and everybody knows what love, truth, mercy are! * * * *

"We are to prove, to begin with, the spirit, and then seek to be made perfect in the flesh. We clothe our thoughts in expressions that deceive. There is too much image worship still practiced by Christians! We are apt to proselyte to sect rather than to Christianity. It has been well said, our fathers made *graven* images, but we make *verbal* ones. God has made man after his own image, and man has made God after his image. If you have had Channing and Worcester to lead you on, why are you not prepared to carry the work forward, even beyond them?"

In a sermon preached at Bristol, Pa., in 1860, she emphasizes the moral power of righteousness to exalt a nation. Her favorite thought as usual, comes uppermost. "It is essential that we have faith in uprightness, in justice, love and truth, for these are among the highest evidences of Christianity. I care not for charges of verbal infidelity; the infidelity I should dread, is to be faithless to the right, to moral principle, to the divine impulses of the soul, to a confidence in the possible realization of the millennium now."

And in 1873, in Boston, she urged her hearers to union upon the basis of self-evidencing truth. So that the old miracle is repeated and every man shall speak and hear in his own tongue in which he was born. "You do not hear in any of the pulpits a definition of what love, and justice, and mercy and right are. You know, and all know, that they are innate, self-defined."

The motto of this woman's life, "*Truth for Authority, not authority for truth*", fitly symbolizes the attitude of her conscientious mind. It gave her insight and foresight beyond most of her contemporaries, and strengthened her position among what seemed hopeless minorities. We learn that the author of this sentiment was Nicholas Hallock, who used it in 1841, though it is found in Theodore Parker's *Discourse of Religion*, which was published the following year.

J. C. L.

UNITY CLUBS.

Their birth and home and true soil are in the West. There they flourish and mean something literary, solid, elevating. They ought to do well in eastern soil. They should have started here, and been with us what they are to you; but Unity Clubs in the East are hardly rooted in our churches. Only comparatively few have them, and they are conducted in all manner of ways, but are generally social affairs and not particularly literary. Mr. Wendte's Newport club was more after the western type because *he* was an importation from that section of the country. If a church were in earnest, it might make this club its right arm socially and in a literary sense. What are some of the objects for which they might work? and how should they be organized? This is the time of year when churches are beginning to think about reorganization, and getting the clubs in readiness for the season's work. Has there been anything heretofore answering to the Unity club? Nothing, unless it may be now and then a Shakespeare class, or a reading circle. The Ladies' society has attended to the social-financial concerns of the parish, so far as minor matters are concerned. If the Unity club were to be the working body of the society, it might put new life into the church, and look after money matters, the social and the literary needs of its members.

But that would be too much to undertake. The society as such, in its corporate capacity, should see to the money matters, and whatever the club raises should be for extras, either in charities or in the renovation of the church building, the hanging of pictures in the vestry, or things of a like nature. These clubs have it in their power to do a good deal for general benevolence, and can raise money easily by entertainments, and in this way may do much to help the church, in the eyes of the public. Then besides

their object as a charity dispenser, these clubs may take the full control, if agreeable all around, of the *social affairs* of the church. Parish gatherings are a necessity in the life of the church. The Ladies' Society usually manages them, either by way of vestry suppers with entertainment, say monthly or fortnightly, or such gatherings at private houses where the ladies hold their afternoon sewing meeting. And very pleasant times are thus held, to the delight of all who may feel free to attend. The private parlor has its advantages in the fact that there dancing is allowable, and people seem to be more social and free to have a good time; but a whole parish cannot go, and would not if invited, for several reasons, either because they have never called at the place, or are not so situated as to invite the parish to their own house, or for other reasons.

But the vestry may be made the center of all social pleasures save dancing, and perhaps the games. Although, but for appearance's sake, the vestry is a suitable place for all the pleasures it is right to indulge in at our homes, it would have the look of secularizing and degrading the uses of a place set apart for religious purposes, at least it would seem so to many who cannot be made to see that our pleasures are a part of our religious life, and should all come under the guidance of the religious spirit. But I should say, for the sake of the few, keep dancing and the games out of the vestry, and when you build a new church, put your vestry into the form of a hall, apart from the church building, and dedicate it to pleasure as a legitimate part of its uses. But the question is as to the club's taking charge of the social part of the church's work. It would be a good thing to do; and to make use of the vestry for as much of it as possible, and then provide a place or places, at private parlors or halls for dancing, and if vestries are not attractive, make them so at once, by carpets, chairs and pictures, and take one winter to pay off the bills. The social life and charitable work of a church must be kept up, and the Unity Club, together with the Ladies' Society, should look after them. But the Ladies' Society may be a branch of the Unity Club; so also may the Women's Auxiliary be another branch, and the Dramatic Club another, and the Reading Circle another.

Then there is the *Literary* work of the Club, which, in most places, should and can do a good work. It should be an educator as well as an entertainer and a donor to charity. Here its main strength should be exerted. Is it too much to take this threefold obligation to meet a threefold need? But they are all members of the Society, the church, and if the work is to be done, and these wants are to be met, the same people will have it all to do; and if all go into the Unity Club, it will be more effectively done than in any other way. It will mean organization, enthusiasm, life, and each branch of the club will want to do its particular work well; and to appear in the annual report favorably, as to accomplishment. And every club should have an annual public meeting of the whole church, where reports and addresses may be made, and a general service held, with special attractions to attend. As to just what line of literary work may be undertaken, that must be decided by circumstances. We must work with the timber we have, and make the best uses of it possible. Some clubs might make a study of the living poets, or the epic poets, or might study the history of some country; while others might study Shakespeare, or take discoveries as a year's work, or biographies of great men and women, or astronomy, or language, or geography, or art, or architecture. And each department must have its evening, and be open to the Society.

And, then, as to whether we should go outside for members, that must be decided according to circumstances. It is always better to begin with our own people, and then, perhaps, open a way for very desirable acquisitions from outside. That was done at Newport, and it only added to the efficiency of the Club, and gave it a broader character, and made it popular in all the city, and it made it no less a

Unitarian affair. There is an artist, a traveler, a specialist in some line, who does not belong to your church; make it possible for him to join the club, or at least to come in and read a paper. The only difficulty will be in drawing lines somewhere.

Then, finally, with a Unity Club good and strong and well divided up in committees for work, do not forget *this one all-important thing*, to make everything center in the welfare of the church. It must think first, last, and every time, in all it does, or proposes to do, of the interest and pleasure of the entire society. All, for various reasons, will not join the club, but all should share in its benefits. The club must not be for personal, selfish pleasure, or benefit, but a band of loyal souls who love the church, and mean to strengthen and build it up; and when it has a gathering for study or amusement, to open it to the entire society—yes, *and you pay the bills*. The Unity Club must not be a select affair for its members, but a band of men and women who shall make it their business to provide entertainments for the *whole society* on equal terms with the members; and it should be glad to do it.

A. JUDSON RICH.

FALL RIVER, MASSACHUSETTS.

DUTY AND HAPPINESS.

Long had I sought for happiness
When Duty's form stood by my side.
"I, only, know the way," she said,
"And, if you will, I'll be your guide."

With her, I trod o'er sun-scorched plains,
With her, I scaled steep mountain's height,
With her, I braved rough storm-tost seas,
With her, against fierce foes did fight.

Had I not tried all other ways,
And on them spent my strength in vain,
I would have cursed my guide and fled,
For oft my soul was pierced by pain.

But, strange to say, there came a time
When Duty's form to me grew fair;
And, bye and bye, I thought that I
Had never seen such grace elsewhere.

But, when at length she sang to me,
With voice that was surpassing sweet,
I knew my weary search was o'er,
And threw myself at Duty's feet.

I glanced back o'er the paths we came,
And then I clearly understood
That Duty naught requires of us
But what is for the common good.

Oh, Happiness! Men search for thee
In north and south, in east and west;
But they who follow Duty's call,
And only they, become thy guest.

WINDSOR, N. S.

AVONIAN.

IS GOD IN ANIMAL PARENTAGE?

In the discussion upon the "dangerous theory" of evolution by the Presbyterian General Assembly, at Atlanta, Ga., Dr. G. D. Armstrong, in opposition to Dr. Woodrow, said: "The committee could not say, the church could not say, that man's creation was not an immediate act without animal parentage." Previously it was stated: "Adam's body was directly fashioned by Almighty God without any natural animal parentage, and any other theory will lead to the denial of doctrines fundamental to the faith."

Leaving wholly out a discussion of theories, evolutionary or theological, a consideration of the ethical effect and practical result of holding natural animal parentage to be unworthy the original act of creation, even in a few brief

thoughts, may not be without helpful suggestion. Paul says, "Know ye not ye are the temple of God", for the temple of God is holy, which *temple ye are*." The poet sings:

"For the breath of God on our lives will play
Till our *bodies bloom to souls*."

To separate in thought and esteem one part of nature, organization, the "*temple*" in and through which God dwells and works and is manifested, from the indwelling spirit, is to separate or divorce the life-giving power from the temple. Some of the most brilliant intellects have been moral imbeciles, and these held that the "animal nature and its demands" were wholly separate from the mental powers and its higher life. In this view there is no recognition of the animal organization as a holy temple, and the fact, well proven in human experience, that, "if any defile the temple of God, him shall God destroy."

Not only do deeds defile, but to *think* of the body as a separate nature, and less holy than the indwelling soul, is a defilement of mind, and a hindrance to inward life and advancement, as all falsehood hinders and obstructs. To *think* of the functions of parenthood as *only* animal, as belonging necessarily to an inferior, impure, or ignoble impulse, is degrading. The race has not been ennobled or made purer by making a dividing line between "animal parentage" and the sacred part of our nature, leaving the impulses of amativeness to outward, material and legal restraints, instead of regulating it by the requirements of inward self-respect, reason and purity.

If the "last enemy to be destroyed is death", then evidently the office of the indwelling God is to bring fleshly organization into complete oneness with itself, and to manifest the wholeness, "holiness", of this perfect temple, a temple that nothing can destroy. A continuous ascending grade of life, the indwelling God unfolding from less to more perfect and glorious forms seems quite as superlative creative proceeding as making man out of nothing. What most seriously helps or hinders humanity is *thinking* either what is true or what is false in exercising parenthood. To esteem creative act and function as pure and noble and elevating is to make it so; to consider it a low proceeding, in any part of its expression, separated from the high qualities that distinguish the best types of humanity, is to keep it in darkness, and to degrade to some degree the "temple", if not the mental faculties. Before God can be fully manifest in the flesh, "animal parentage" must be exalted in thought, and holy, whole, in fact. The highest part of man's nature must be involved in the love and impulse of the creative act. Then we shall truly say, with Theodore Parker, "The common birth is good enough for me."

LUCINDA B. CHANDLER.

WHERE AND WHY.

I have been thinking that I belong somewhere in the world of thought, but just where I am as yet unable to find out. Born among the Methodists, I passed through most of the experiences there called for early in life. Before I was twenty years of age I knew that I was not a Methodist. Beecher and Bushnell seemed to me to be feeding in a larger pasture; I thought I might try that. I found that there were nooks and corners of the pasture pretty well covered by single men where the herbage seemed green and succulent, but the part to which I was introduced was close eaten and dry. I was told that the green corners of the pastures were dangerous; they who fed there ought not to be considered as belonging to the fold—that if I went in there I should be fenced up, and by and by all the green feed would become dry and be burned up. Then came the vision of a still wider field. I understood it to be limitless; the grass was green and fresh, and so wide the field that one could ever find pasturage. This was the Unitarian fold. Gladly I climbed over the fence—oh, no—there was no fence. Is that true? I have found a fence on the near or orthodox side of that field. I must be driven

out of the old at least before I could minister in the new. But once in, I understood there was to be no more fence. Each could think just as he must to be true to his highest promptings; each would, indeed, be encouraged to think his highest thought. But I soon learned that Emerson found a fence, years ago, and Parker in this same field. I found, alas! fences of many kinds, running in many directions. A certain Mr. Savage was browsing about inside, but many were fearful he was a little too friskish, ought to be fenced in by himself, and his little corner given a new name which only a few scientists could know. Abbott and Potter and Gannett were names not of the great field, but of corners only, if not wholly outside. Ingersoll and Adler and Mills were names nowhere to be found within the fold. I began to feel a little hampered. I would be glad to say godspeed to Adler in other terms than those of words, even though he would not say that he was linked or cared to be with historical Christianity. Sitting down with Salter, high enough up to behold all the kingdoms of the world and some of their glory, I felt with him an enthusiasm for a temple large enough to include the whole, and willing to distribute missionary funds everywhere. I began to long for the wider field to open up ready for the harvester. But I found his temple had no steeple. He seemed to be disposed to deny the right of any one to anything of the kind. The temple that he would build for the whole earth should be dedicated to the *service of man*. Noble, indeed, such a structure. But a Gloria in Excelsis did not seem to me always and everywhere out of place. I can but feel peculiarly in the presence of a Something, or a Somewhat, or a Great Unknown. A voicing of that feeling is sometimes inspiring, uplifting, ennobling, or I am sadly out of time with the realities of the Unseen, or there is no Unseen. A theist I? I do not care whether I am or not. Do I think to alter an atom of matter, one motion of thought by any prayer of mine? If I could I would not dare pray. But there are lofty cravings of the soul that may find expression and comfort, console and uplift others, or my experience goes for naught.

I fear I have not yet found my church. It is not theistic nor atheistic—it is both, or would include both. It is Christian and non-Christian, or includes both; it is Buddhistic and non-Buddhistic. It is as broad as the earth, and ready to lend missionary aid to any of any name preaching any good news, or to any of any color or race lending a hand. Any temple less broad is too narrow, I hope, long to endure. This broader one I hope will soon have its foundations deeply laid, and soon be able to reach to the farthest corner, uplifting and strengthening in all possible ways by its sweet influences.

J. F. GIBBS.

The Study Table.

Devotions and Meditations with Responses, for Use in Children's Services and Sunday-school. Arranged by Alice E. Willson. The Sunday-School Association, London.

I wish to call special attention to this little book of fifty pages, containing thirty-four responsive services, on account of its excellence. "Confession and Aspiration", which is an acknowledgment of ill-doing and an up-looking for strength to do better, is the title of every fifth service to the thirty-sixth, and then occur responses called Morning, Evening, Spring, Summer, Autumn, Winter, Christmas, and New Year, the two Commandments of Jesus, and the Beatitudes arranged responsively, and six simple benedictions complete the little book. The services have such titles as Love to God and Man, the Soul's Education, Righteousness, Truth, Belief, Service, Forgiving, Sorrow, Work, Heart Searching, Wisdom, Anger, Thoughts of God, Worship, The Future Life. The responses have one unusual excellence, which the author herself has stated in the preface, namely, that they are real answers each to

each and have a continuous progress of thought. The author says, "Though some familiar sentences of rare beauty are to an extent marred by this method, my excuse must be the anxiety I feel that children should worship with the understanding." The greater portion of the contents is selected from the Bible, but we find here and there bits of high poetry from different extra-biblical sources, so beautifully interwoven as to bring forth all their elevation and helpfulness. For simplicity, elevation, pure devoutness, good sincere language without taint of merely conventional forms, and for rational character, we welcome this modest little book. We thank the author, and our sister Sunday-school Society of England, for such a pure and helpful addition to the natural religion of children.

J. V. B.

Louis Agassiz; His Life and Correspondence. Edited by Elizabeth Cary Agassiz. Boston: Houghton, Mifflin & Co. 2 vols. \$4.00.

Such a wonderful life, in its devotion, its industry, its success! Such splendid letters, as were exchanged between illustrious compeers in the glorious world of science! The compiling and editing are at once judicious in point of selection, and faultless in style of presentation; the whole standing as a rare model for writers of biographical literature. Every part must be interesting to those who feel a real interest in science. But to many others, the one chapter presenting correspondence during the time of the civil war, between him and the philanthropist, Dr. Samuel G. Howe, touching the race question in this country, will have special interest. We cite the following from his reply to Doctor Howe:

"There is no more one-sided doctrine concerning human nature than the idea that all men are equal, in the sense of being equally capable of fostering human progress and advancing civilization, especially in the various spheres of intellectual and moral activity."

But the inference drawn is not that a superior race has a right to oppress or keep down or neglect an inferior one, but rather, as stated in the next sentence, this:

"If this be so, then it is one of our primary obligations to remove every obstacle that may retard the highest development, while it is equally our duty to promote the humblest aspirations that may contribute to raise the lowest individual to a better condition of life."

J. F.

MR. MALLOCK'S new volume, which will shortly be published in London by Bentley, and in this country by G. P. Putnam's Sons, is entitled "The Old Order Changes". It deals with questions which are now pressing for attention in England and throughout the world, such as social organization, the relations and the obligations to each other of social classes, the relations of employers and employed, and the changes which appear to be impending in these relations. While the main purpose of the volume is the presentation of the author's views on the present issues, he has also succeeded in presenting a dramatic and readable story which contains some very clever personal characterizations.

TENNYSON'S "Tiresias" is a volume which no optimist can well enjoy. It is a long lament over the impotence of the God for whose reign the poet makes so many fervent pleas. We can never wholly understand the temper of mind that is so self-contradictory. If the Eternal Verities are to have their sovereignty established, it is foolish in any man, be he poet or merchant, to face the hour with doubtful eyes. And how can any sane mind form any conception of Eternal Verity that does *not* suppose safety for the race?

H. L. T.

A SMALL book called "Exercises for the Improvement of the Senses", by Horace Grant, published by Lee & Shepard, Boston, is a collection of suggestions for amateur kindergartening and should prove valuable to teachers and parents who have no more comprehensive work at hand.

The same publishers have issued "Forgotten Meanings", by Alfred Waites, a small bundle of etymological facts and fancies not due to the original research of the author, but compiled from the pages of various collectors of curiosities in language-growth, to whom credit is properly given. The two books are neatly bound in uniform style, and the paper and typography are exceptionally good.

THE *Boston Herald* thinks that men are qualified for citizenship in this world by learning to be polite, cheerful, benevolent, just, pure, and loving, and that very likely this is the best preparation for the next world.

The Dome.

TIRESIAS.

The story is that Tiresias offended Minerva. Now Minerva, being a very powerful goddess, vented her anger on Tiresias by striking him blind; but Chariclo, the mother of Tiresias, so besought Minerva in behalf of her blinded son that the offended goddess was softened a little, and although she would not restore Tiresias to his eyesight, she made the burden of blindness as light as she could by giving him two things: first, she endowed him with the power of foretelling the future, and then she gave him a walking-stick which had the miraculous power of leading him safely wherever he wished to go.

Now all who are constant readers of UNITY (blest be the company!) will remember, mayhap, that I told a while ago an old story of the way in which white and red roses came into the world; and I said that such stories, though not true in their events, were like to be true in their main thoughts, and also beautiful. The story of Tiresias is such another. Those who wrote and told it ages ago in Greece and Rome believe that it happened just so. We know it could not. What then? Shall we toss it away as rubbish? Indeed, we should make then a dust heap of some of the most precious things the world holds; for what more precious than stories which tell us how our fellows thought, felt, dreamed, and worshipped ages ago, and how well they knew the very best and greatest of the things which we know now. For though our knowledge is like a vast sea, and theirs was but an unfilled basin, yet the sea only fills full that same basin, and rolls on its bed of pure crystals.

Now the story of Tiresias is both beautiful and true. To treat such a story poetically is like applying a microscope to a small object that seems to be very simple and to have few parts; immediately we are astonished at the hidden beauties, the wonderful structures, the new members and organs. So if a poem were made of the story, how many things in it would shoot forth to sight. The anger of Minerva, the dismay, shock and woe of Tiresias, the experiences, thoughts and emotions of one suddenly struck blind, the repentance of Minerva and her compensation to Tiresias, the light and exultation of his mind when he could forecast the future; and then the staff,—what lovely figures and thoughts might be woven around its wonderful office. The lenses of poetical treatment would disclose no lack of hidden beauties.

But the story is as true as it is beautiful. In what manner? Not literally in events, as I have said, but in moral meaning, and even in physical fact. For the story shows us what men, many ages ago, observed about the blind, and what they thought and felt about blindness. Tiresias was given sight into futurity to atone for the destruction of his vision. This was the ancient way of expressing the compensating power of mind which comes when we lose a sense; for just as a man who must do some work but lacks the tools, gains something if he make shift to do the work without the tools, because his invention is quickened, his self-reliance increased, his resources enlarged, so when the mind learns to supply the office of some vanished sense, it has gained a certain peculiar power. This Milton felt; for

after speaking of his blindness he says, addressing the light,

"Then feed on thoughts that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid,
Tunes her nocturnal note";

and again,

"So much the rather, thou celestial light,
Shine inward, and the mind, through all her powers
Irradiate; there plant eyes; all mist from thence
Purge and disperse: that I may see and tell
Of things invisible to mortal sight."

So when the blinded Tiresias received sight into futurity, it means the same as Milton says of himself, that he saw "things invisible to mortal sight". I have heard of a philosopher who put out his eyes that the better he might be wrapt in meditation. This was foolish; yet it holds the same meaning—that when we lose sight, the mind, as it were, girds itself and finds unthought of powers within itself. Now the story of Tiresias shows that our brethren, the ancients, knew this fact, and revered it; for they wrought it into their religious story, and gave it a divine origin.

The staff given to Tiresias means the alertness and power which all other senses gain when one is destroyed. This is so great that almost it seems like the gain of another sense. What wonders the blind accomplish, because by practice and attention the nerves of their finger ends, and their judgment of distances, become so wonderfully delicate and exact. This added power and quickness of the other senses is the miraculous staff, which leads them more safely in their perpetual night than we who have eyes learn to guide ourselves in quotidian darkness. The story of Tiresias shows that thousands of years ago men had observed all the senses quicken and rise when one was extinguished, and that they counted this a religious fact, as truly it is, and expressed its divine origin by the staff which the goddess gave Tiresias.

J. V. B.

SEEDS OF KINDNESS.

There was never a golden sunbeam
That fell on a desolate place,
But left some trace of its presence
That time could never efface;
Not a song of ineffable sweetness
That ravished the listening ear,
Then slumbered in silence forgotten
For many and many a year—

But a word or a tone might awaken
Its magical power anew,
Long after the sweet-voiced singer
Had faded from earthly view;
Nor a heart that was ever so weary,
Or tainted with sin and despair,
But a word of tender compassion
Might find an abiding place there.

Yet countless thousands are yearning
For sympathy, kindness and love,
And souls are groping in darkness
Without one gleam from above.
There was never a sunbeam wasted,
Nor a song that was sung in vain,
And souls that seem lost in the shadows
A Savior's love may reclaim.

Then scatter the sunbeams of kindness,
Though your deeds may never be known,
The harvest will ripen in glory
If the seed be faithfully sown;
And life will close with a blessing,
And fade into endless day,
Like the golden hues of the sunbeam
That faded in the twilight gray.

—Our Dumb Animals.

UNITY AND THE UNIVERSITY.

Editors, Jenkin Lloyd Jones, David Utter, James Villa Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John R. Effinger, Charles Douglas, Judson Fisher, Edwin R. Champitt, Horace L. Traubel, H. Tams Lyche, Celia P. Woolley, Emma Endicott Marean, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

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Notes from the Field.

Philadelphia.—The women in the Camden society have organized a sewing circle, which meets weekly.—The projected Emerson class at Mr. Clifford's church is an achieved fact.—A German Presbyterian church in Woodbury, N. J., is reported to have deserted to Lutheranism.—Mr. Weston has returned to town, but will not assume his Sunday duties till November. In the mean time the school will have his undivided attention.—The "Guilds" being so rapidly formed, one after another, in connection chiefly with Episcopal churches, deserve to be attended to by observers. It often happens that these adjuncts to the church are more in harmony with the nobler seership of the age than the churches themselves.—Mangasarian has gone heart and soul into his work here, for the new season, in spite of predictions against the permanence of his movement.—Mr. May's *Register* view of Unitarian exclusiveness is against the thought I discover in many Unitarian circles.—I am resident not far from a good lady, wife of an orthodox clergyman, who is said to take frequent occasion to lament Walt Whitman's "infidel" opinions as being painful in one for whom she has otherwise so true a personal appreciation.—Among the nobler good works of sympathetic natures, "Country Week", which sends the poor children out for a glimpse of the green fields, may properly be put to the gain of the race. I have heard many interesting things in connection with this fine movement; among them that a woman, a truly superior spirit, in devoting time and means to its furtherance with unselfish generosity, has sacrificed, without thinking it sacrifice, much of bodily good weal which might even honorably have been kept in reserve. This is a faith that indeed "visits the fatherless", and from which no one can well withhold tribute.—Mr. Haskell has moved to Camden from Vineland, though he still preaches in the latter place Sunday evenings.—Formal evening services will not be commenced by the Spring Garden society till the 17th.—Mr. May is back with his church, and it is hoped bodily infirmities may from this time forth be no hindrance to his spiritual work.—The Emerson Circle in the Germantown church met on the 19th to hear a biographical paper from Miss Harriet Head, who wrote and spoke in a sweetly informal fashion that was fascinating and best for the occasion. Mr. Clifford read the poem, "Worship", and Dr. Head took up the remarkable verses on "Fame". In subsequent Sundays it was arranged to go on with the study by

starting with "Nature", and passing through, step by step, with the whole course of Emerson's work. From the thirty who made up the circle at the first meeting, there grew, at the second assembly, the larger body of fifty, who evinced an entirely comfortable interest.—It is not a bad "sign of the times" that the Rev. Wm. R. Taylor, an orthodox preacher, dares to tell his people here that they "should remember that the earthquake must in no sense be regarded as a special dispensation of Providence on Charleston". Here is a great move from even recent positions of the clergy. The thought of the divine unity is indexed in words whose whole purport and significance may not be impressed upon the speaker.—I believe the school of the Ethical Culture Society opened on Thursday, the 23d of the passing month. Though the scholars are few the hopes of the managers are rosy and apparently well based.—One of our preachers has said: "A Platonic religion is possible divorced from the personality of Plato; without Christ there can be no Christianity."—We have an orthodox church vulgarly dubbed "The Hippodrome," because of its corporeal shape.—Mr. Allen, from Cambridge, is to speak for Mr. Ames on the 26th.—Mangasarian takes up a grave topic—"Which is the most religious city, Paris or Philadelphia?"—as among the weighty studies for a just-returned traveller.—It recalls Emerson's great essay to observe how generously Unitarians and Swedenborgians in this city fraternize.—All our Unitarian ministers and some of the privates were at Saratoga.—The Camden Sewing Circle is working industriously for the wherewith to purchase a church-organ. Perhaps I never mentioned that the word "Unity", noblest in all its measurements, is used by the Camden people as a rallying call.—Miss Beaux has painted a portrait of Dr. Furness for his old church. H. L. T.

Chicago.—Revs. Enoch Powell, of Topeka, Kan., and Judson Fisher, of Alton, Ill., occupied the pulpit of All Souls Church with the pastor last Sunday and joined in a triple report of the National Conference at Saratoga, which was much enjoyed by a good audience.—Twenty teachers gathered on Monday noon last at the first Union Teachers' meeting of the season. Mr. Utter, who is to guide the studies and prepare the papers for the year, presented the lesson on the first chapter of Isaiah. The year's work is to be devoted to this book and to Jeremiah and Ezekiel. In discussing this lesson the leader raised the question as to whether this was not the earliest protest against formal and perfunctory rites in religion. In the discussion attention was called to the vehement and masterful emphasis placed on morals. It is a grand demand for that worship of the Almighty which rests in ethics, and a fine illustration of the difference and sometimes the antagonism between the priestly and prophetic attitude toward religion. One is backward looking and the other forward looking. One seeks to conserve the things that are, the other to reform and usher in the new. During the meeting the voices of Hunting, of Des Moines, and Fisher, of Alton, were heard and fraternally welcomed.

The West at Saratoga.—We do not remember ever having seen so large a representation of the ministers of the West at a National Conference as this year. Among the settled ministers there from within the boundaries of the Western Conference we recall H. M. Simmons, of Minnesota; J. H. Crooker, T. B. Forbush, of Wisconsin; Rowland Connor, Charles F. Elliot, Albert Walkley, J. T. Sunderland and L. R. Daniels, of Michigan; Oscar Clute, S. S. Hunting, Ida C. Hultin, Arthur M. Judy, of Iowa; John C. Learned and John Snyder, of Missouri; Enoch Powell, of Kansas; F. L. Hosmer, G. A. Thayer, J. T. Lusk, of Ohio; H. H. Barber and A. A. Livermore, of Pennsylvania;—

Judson Fisher, M. J. Miller, John R. Effinger, David Utter, T. G. Milsted, J. V. Blake and J. Ll. Jones, of Illinois.

The Illinois Unitarian Conference.—The twenty-fifth session of the Illinois Unitarian Conference will be held October 12, 13, 14, in All Souls Church, Chicago, in connection with the dedication of the new church and also the semi-centennial celebration of Unitarianism in the State. The special features of interest about this conference will bring to our side brethren from other states, and it is hoped that from the home field full delegations will come. The officers of the conference, and the pastor and people of All Souls Church unite in extending hospitality to all who come. Programmes will be printed and mailed to the churches as soon as possible. Churches are requested to take steps early, to secure full representation in the conference.

JOHN R. EFFINGER, Secretary.

Cleveland, Ohio.—The Western Secretary supplied the pulpit of Unity Church, Cleveland, on Sunday, September 26. He found a live church and Sunday-school. The home-like atmosphere, the cordial welcome, the general interest manifested in the several activities of the church are pleasant to remember, and hold the promise of prosperous months to come. May the good minister be kept strong of body to meet the demands of his people!

Third Unitarian Church, Chicago.—The pulpit of this church, in the absence of the pastor, Rev. James V. Blake, was supplied on Sunday, September 26, by Rev. Mary H. Graves.

Tremont, Ill.—Rev. Mary H. Graves, Secretary of the Women's Western Unitarian Conference, supplied the pulpit at Tremont on Sunday, September 19.

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